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### THE REBELLION IN THE NORTH WEST.

ALL our thoughts just now are with our Canadian troops who have been called out so suddenly to quell the rebellion in the North-West territory. The seat of the outbreak being so near home, and soldiers being drafted from nearly every town in Canada to assist in putting it down, it naturally takes up more of our thoughts and attention than even the most startling news coming from Europe. The Soudan trouble about which every one was talking a few weeks ago seems quite to have fallen in the shade and even the great impending struggle with Russia fails to excite us as it would do if we had not our own troubles to take up our attention. Surely the year of 1885 has burst upon us like a tornado. Only three short months passed by, and yet events, affecting England and her colonies, have followed one upon another in such rapid succession, as would fill many chapters of history. Happy for us if we can see the hand of almighty God in it all, and rest humbly and trustfully on Him who rules and orders all things: God leads individuals to Himself through the medium of adversity and trouble:—even so may He draw us as a nation to realize more than we have done hitherto the noble mission to which we may believe He has destined us, viz that of civilizing and christianizing, by just and righteous means and by the preaching of His truth, all people and nations and languages throughout the whole world.

Yes, there is trouble again in the North-West. Louis Riel and the half breeds have risen once more and have raised the flag of rebellion: all Canada is aroused, and troops from all quarters are marching to the scene of the disturbance.

The writer of this paper remembers well the last rebellion, 15 years ago, when Lord Wolseley (at that time Colonel) and 1200 men passed through Sault Ste Marie on their way to the West, and had so much trouble getting everything to the head of the rapids because the Americans would not allow them to pass anything through the canal, and then the arrival at that inhospitable looking spot where now stands the thriving town of Port Arthur. All at that time was bare rocks and burnt timber land looking black and dismal. We pitched our tent on the shore, on a spot now occupied by some of the principal wharves, and got our meals at a rough board shanty kept by a Mr. Flaherty. There was no dock: then everything had to be towed ashore on


a scow. There were only five or six roughly constructed buildings. All the troops were in camp; and on Sunday we held service, a drum with a union jack over it being the reading desk.

And now the troops are called out again. Navigation is closed, the lakes full of ice, the rivers all frozen, but happily we have the Canadian Pacific railway in a fair way towards completion, and the soldiers have all gone by that route. From Montreal to Michipicoten, north of Lake Superior, the line is sufficiently completed to be available: then comes a gap of 40 miles where they have to trudge or use sleighs, and further west are two more gaps of about 15 miles each: after that there is good railway travel all the way to Winnipeg, and for many miles west. From accounts that have come to hand the poor fellows seem to have suffered a good deal in traversing these gaps, the weather being intensely cold, the glass 22° below zero, and snow 4 feet deep: still they have pressed on heroically: one poor young fellow who had been ailing two or three days but would not give in through fear of being left behind in hospital, at length fairly sank down from exhaustion, and his comrades seeing his pale young face upturned on the snow thought he was dead. "Not yet, old man," said the youth, opening his eyes as a lantern was held to his face, "I'm not even a candidate for the hospital yet," and so he was placed on a sleigh, and went on with the expedition.

The seat of the rebellion at present seems to be between the two branches of the Saskatchewan River. Riel has some 2000 halfbreeds with him, and several Indian bands appear to have joined him. Several skirmishes have taken place and there has been some bloodshed. The cause of the disturbance appears to be as follows. When the Hudson Bay Company conveyed their territorial rights over to the Canadian Government about 16 years ago, the half breed population and Indians disputed their right to do so, claimed the lands as their own, and with Louis Riel at their head formed a provisional government: this was what led to the Red River expedition of 1870. The Province of Manitoba was at that time set out, and the halfbreeds within the boundaries of that Province it would seem had their claims attended to, and were satisfied with the lands allotted to them and to their children. But there still remained a large number of halfbreeds occupying lands outside Manitoba, in the Saskatchewan and Assiniboine Districts, whose claims had never

been satisfactorily settled; and it is these people, together with Indians of various tribes who have tried farming and failed and who find the fish in the rivers dying and the buffaloes diminishing—that are now rising in rebellion. The Indians of the North-West are divided into five great families, viz the Algonquins, the Sioux, (or Assiniboines), the Blackfeet, the Chippeways, and the Esquimaux. Each of these families is divided into tribes, and each tribe into bands. They all speak different tongues or dialects, of which the Chippeway or Ojibway is probably the original or parent language. Of the Algonquin family are the Crees, Saulteaux (so called from their having been found first at Sault Ste. Marie) and the Muskegons. These, with the Sioux (or stoneys) and the Ojibways number probably about 24,000. Of the Blackfeet, whose domain is further south, perhaps about 1,600 men could take the field. All seem more or less disaffected. The Government has taken steps to teach them farming, and spent considerable money in sending them farm instructors and supplying them with seed, cattle, and implements: but the Indians do not take to farming, and those few who have set to work industriously see their crops cut off by drought or summer frosts: they are discontented and many of them starving, their old means of support being cut off by the incoming and settling of the land by white immigrants. Hence many of them seem ready to join the halfbreeds in their present rising. With the halfbreeds the cause of grievance is somewhat different. Their aspirations are higher. They would like to have the country to themselves under their own Government, and are jealous at the incoming of the whites. These halfbreeds are many of them descendants of noble French families who a century and a half ago were engaged in the great North West fur trade, and intermarried with the Indians. There still exist among them such names as Le Camarade de Mandeville, de Saint Georges, de Laporte, de Lepinai and others. We trust that true justice may be done to both these halfbreed families and also to the Indians whose original claim to the soil we cannot deny, and that all further bloodshed may be avoided. England having taken possession of the land must now hold it with a firm hand, and enforce the observance of her laws, but at the same time it is to be hoped that the rights of all will be observed whether Indian or white, protestant or Roman Catholic.

### MISSIONARY TRIP TO COCKBURN ISLAND.

N the eighth of last October your correspondent accompanied the Bishop of Algoma on his visit to Cockburn Island. When we arrived we found the people were without religious services of any kind. During the summer there had been a Presbyterian Student for a few months, but he had left and so until next summer the people expected to have no religious services whatever. Under those circumstances your correspondent, with the sanction of the Bishop, promised to visit them once through the winter.

Accordingly on Thursday January 22nd I left my house on St. Joseph's Island and went to Bruce Mines and thence to Thessalon, a journey of about twenty six miles. Here I spent the night under the hospitable roof of Mr. Hugh Jackson. I was to wait for the company of the mail carrier and some others who were to start across the next morning.

Early on Friday we were all astir. The mail carrier I could see well knew the danger of the trip. He was careful to see that his axe was in the cutter also a rope to pull any unfortunate horse out of the ice if it should happen to get in. The carrier too was very anxious about the weather and said if it was at all thick he would not venture.

Shortly after day-light we started, although it was snowing a little, fortunately it soon cleared off, and the day came out clear and bright and not excessively cold.

The mail carrier led the way with his horse and cutter. I was next with another horse and cutter. After me came the bailiff with his cutter, and after him came a double team.

We got along famously; after getting about a couple of miles from the land, where the snow was a little heavy, we struck the glare ice, where it had been the open lake a few days previously. We trotted along quite pleasantly for a mile or two, when we came to the first crack in the ice. Charlie the mail carrier, got out and selected a spot for crossing which looked good and drove his horse across, but it broke down under him, and the horse came near getting in. I was going to follow when he shouted for me to cross a little higher up which I did and got over safe. The bailiff's heart failed him, so he got out and walked over and called Charlie to drive his horse across for him, then came the double team. We all got over without mishap.

During the trip we crossed several cracks, but had no trouble at any of them, and altogether had a very successful trip down.

The people of the island imagined the Fenians were coming to take them when they saw so imposing a cavalcade as ours. Such a sight is very rare to the people of Cockburn Island.

On Saturday morning the mail carrier and bailiff returned, and at the very first crack the Bailiff's horse got in and was very nearly lost. Before they got the poor beast out he was so benumbed as to be unable to stand, and the cutter was very badly smashed. It was not until Saturday that they got back to Thessalon. They had to go ashore for repairs and stopped overnight at a settler's house.

Meantime I had been busy visiting a few of the people and preparing for Sunday service. On Saturday night I gave a Magic Lantern Entertainment, the proceeds to go towards a fund for building a church in my mission. On Sunday a large congregation gathered in the school house and we had a very pleasant service. There was one great drawback, there was no responding. The few church people present were so unaccustomed to service that they appeared afraid to take their part in the prayers. The Missionary's work consisted of visiting some of the people, baptizing five children

and the service on Sunday. The people would fain have me stay longer and promise to come again, but my own Mission work cannot properly be overtaken, so I was under the painful necessity of making no further promises.

On Monday morning I was to return alone across that thirty miles office. I confess I felt just a little nervous. Charlie had warned me to be sure and not risk it alone. He had also spoken to a man to come with me but he did not show up, so I started away by myself, feeling that no harm could happen to me only what a gracious Father allowed.

To show you that it was no holiday trip I was taking, I may mention that only last week seven men started in company to go over the very same distance from Cockburn Island to Thessalon and they were caught out in one of the worst storms of the year, and one man was frozen to death, and two more were very badly frost bitten and their horses were frozen to death.

So you see it was no light undertaking for a missionary who had only gone down the once over the ice, and knew nothing of the way, only the direction he was to go in, to venture alone, out of sight of land, with all these dangerous cracks to cross.

However about eight o'clock on Monday morning I started. All I knew of the road was that I must go about North North West for some thirty miles. Away I went then, but I had not been out more than an hour before the wind began to blow and a few flakes of snow warned me that I was in for a storm. I took out my compass, and watched carefully the direction of the wind and the spot where the sun was beaming through the rapidly thickening air. The first crack I came to I was going to charge at a gallop, without first examining it, but altered my mind, and got out with my axe to try it. It was fortunate I did so, for the first tap of the axe broke the loose shell over the crack and there the black open water lay, the crack was fully three feet wide. You may be sure I did not try my horse at that I went along the crack for perhaps half a mile before I could find a place I thought safe, then whipping the horse into a good run I went over without accident. I crossed a great many cracks that day, but my horse only fell in once, and then her impulse was so great that she was across and out of danger before she got quite down, she picked herself up as nimbly as a cat and on we went again.

Meantime the storm was increasing and the wind was dead ahead. My face got so cold I thought it would freeze. I had no muffler with me, but I had a night-shirt in my valise so I folded that around my neck, and found it quite a comfort.

In my anxiety not to go too far west and so pass Thessalon altogether, I erred in the other direction, so that when at last I did sight the land I was, I afterwards found out, nine or ten miles to the east of the village. This was most unfortunate for me, for not only was I this much out of my road, but I was in the deep snow also, for the glare ice was farther out about two miles from shore. I could not go back to it for then I could not see the land and might easily pass Thessalon after all. I

was therefore obliged to coast along and the poor pony was getting tired out.

At last I saw a log house and I made for that. Here I found an Indian and two squaws. They gave me a cup of warm tea and I had some food with me and I gave the horse a good feed of oats, which she ate shivering on the sheltered side of the shanty.

I found out I was still three or four miles from Thessalon. They could speak no English, but I could speak enough French to manage and so got on all right. Giving half an hour's rest and a pail of water to the pony I hitched her up again, and after spending as many hours as I journeyed miles, I at last came in sight of the village and I never was more pleased to reach any place than I was to get to Thessalon that night. Mr Jackson told me he had just been saying to his boy, he hoped no poor fellows were on the ice then, little thinking that I was one of the poor fellows.

I soon had my horse in the stable and after a good tea I felt none the worse for my day on the ice, except that my nose was frozen, but not very badly. The skin peeled off all over it in a day or two after.

That it was a very cold day is proved by the fact that the same afternoon a man tried to take some children home from Thessalon across about five miles of the ice and had to return after nearly freezing the children. He then started alone and froze both his cheeks and nose. The reason I escaped so well was, I suppose, because I was so well clad.

Such are some of the difficulties connected with a winter trip to Cockburn Island. I had travelled more than a hundred miles and spent six days to hold service on one Sunday among the scattered sheep of Christ's flock. Quite a contrast is it not to going to Church in a city with the two services, and short distances, and sidewalks and tolling bell and pealing organ, practised choir and stained glass windows, and every luxury to make the worship of God a pleasure to be greatly desired.

## MUSKOKA.

MISSION OF BURKS FALLS

**H**IS Lordship the Bishop of Algoma commenced his second tour of visitation through the mission of Burks Falls, on Wednesday, the 28 of January. The incumbent of the mission, the Rev. W.B. Magnan, with the Bishop arrived at St. Margaret's Church Cyprus in time for Divine service at 3 p.m. The congregation here, as in all the stations along the railway line, was small in consequence of so many of our men being employed in the construction of the line. Shortened evensong was said by the Revd. T. Llwyd of Huntsville, the lessons being taken by the Incumbent. At the end of Evensong, five candidates were presented, and the Holy and apostolical rite of confirmation administered by the Bishop, who preached an eloquent and impressive sermon from the text Rom. vi 23, after which the Holy Communion was proceeded with, the Bishop being celebrant, assisted by the Rev. T. Llwyd. Service ended, we

(the Bishop and Mr. Magnan) proceeded to Emsdale where we enjoyed the hospitality of Mr. Jenkin (one of the wardens of St. Mark's Church) and his estimable wife this and the following night. On the day following the Bishop held a business meeting in the vestry of the church at 1 p.m.

Friday morning dawned rough and stormy, when we started out again for Bethune, arriving at 11 a.m. at the house of Mr. and Mrs. Metcalf, who kindly and bountifully entertained us to dinner after which we repaired to the house of Mr. Woodruff, where in spite of the stormy day we were rejoiced to find a large congregation already assembled anxiously awaiting our arrival this being the first time in the history of Bethune that it had been honored by the visit of a Bishop. At 1 p.m. service was commenced, and the Bishop was both surprised and pleased to see and hear what hearty singing and responding was to be found in the services held in this remote, and but newly settled portion of the backwoods of Muskoka. After the sermon, the Holy Communion was administered by the Bishop assisted by the incumbent, when eight communicants received the emblems of the Body and Blood of Christ. After service a business meeting was held, at which arrangements were made for the erection of a church on a fine site of five acres given for the purpose by our kind and large hearted friend Mr. Woodruff, in whose house our services are at present held, although the members of the church in this locality (numbering about fifteen families all told) are all new settlers, and contending with all the poverty and hardships incident to new settlers in a new country, yet so anxious are they to have a building in which they may worship their common God and Father, that before we left, we had received from them the promise of \$46 as well as a great many days of labour towards the erection of the building. We left this promising little station with our hearts cheered and full of hope, and returned to Emsdale, where we were lodged and entertained at the house of Mr. Ralph Simpson, whose good lady judging quite correctly that a ride of 16 miles on a bitterly cold evening would have considerably sharpened our appetites, had the tea table most bountifully spread with quite a profusion of all the good things of Muskoka to which I know both the Bishop and myself did ample justice.

Saturday, at 9 a.m. found us once more in the cutter winding our way to Begg'sboro, where we arrived at 11 o'clock for service in All Souls church. Here the people turned out well, and we had a hearty service, followed by a celebration of the Holy Communion, and at the close of the service the Bishop presided at a business meeting and placed the church under the care of the Rev. W.B. Magnan. The members of the church were highly delighted at the prospect of having regular services, no service been held in their church since October last. On Sunday Mattins was said by the Incumbent in St. Mark's church, Emsdale at 10:30 a.m. The church was full, and at the end of Mattins, the Incumbent presented five candidates to whom his Lordship administered the Holy Apostolic rite of Confirmation, at the close of which service he addressed a few seasonable, solemn and well chosen words to the newly confirmed after

which he preached an impressive sermon from the words "My Father worketh hitherto and I work." The Holy Communion was then administered to about 20. At the close of the hymn following the confirmation service, the Bishop, leaving the sacristarium advanced to the front of the chancel and calling Mr. W.M. Jenkin forward handed him his license as Lay Reader in the mission to assist the incumbent in his arduous duties, and thus publicly vested him with his office. Mr. Jenkin is a most zealous and arduous worker in the interests of the church, and was nominated to the Bishop by the Incumbent as a man in every way fitted to occupy the important position of Lay Reader. At 3 o'clock we arrived at Burks Falls for service. Now more than ever we miss and feel the want of our dear little church, but we were cheered to find a large congregation assembled in the school house. Even song was proceeded with, the Bishop preaching from the words "We must all appear before the judgment seat of Christ." Holy Communion was administered to 18 persons.

On Monday morning we proceeded accompanied by Mrs. Magnan to Starrats where a new church built under the direction of the Rev. W. Crompton was to be opened. Up to this time the fates had been most propitious, but in this journey they cruelly deserted us and in going through a drift we had the misfortune to upset into the snow. Luckily the Bishop foreseeing the danger looming ahead, had alighted and was walking behind the cutter, or else there might have been nothing of my wife left as she had the misfortune to be on the low side of the cutter, and consequently was undermost when we went over. Arrived at Starrats, we had a good and cheering service followed by a celebration, at the close of which a vestry meeting was held when this station also was placed under the care of the Revd. W.B. Magnan. We were hospitably dined by Mr. and Mrs. Laxton on our way back to Burks Falls where we arrived in the afternoon, and after tea at the parsonage, held a vestry meeting at 7 o'clock, at which arrangements were made for commencing the building of the new church early next spring.

The next morning the Bishop left for Bracebridge on his way to Toronto.

#### PORT CARLING.

His Lordship the Bishop of Algoma, paid his annual visit to this mission on the 22nd February. His Lordship arrived on the evening of the 21st and mid was the guest of the Missionary stationed here. On Sunday the 22nd he preached at 11 a.m. in St. James, Port Carling to a large congregation, on the subject of the Temptation, a most impressive sermon, and administered the Holy Communion. Immediately after morning service the Bishop accompanied by the missionary started for Brakenrig, where a large audience assembled to hear his flowing eloquence, nor did they go away disappointed. It was the day for the Methodist service in the school room but Mr. Eagan the Methodist Minister most courteously placed this school room at our disposal and himself joined in the service. In the evening there was another very large congregation

assembled in Port Carling church, to listen to the Bishop.

Monday the 23rd was a day of very hard work. The Bishop was accompanied by Mr. Pitcher, lay Reader, Mr. Johnson the postmaster and the missionary student for Port Sandfield; this road was not broken, and all intended to walk except the Bishop, but the horse could not hold its feet on the foot path through the woods, so we all were compelled to walk, it was very hard work for the Bishop, burdened as he was, by a heavy overcoat, but nothing else could be done. Port Sandfield was reached in due time where we met a small congregation with a few from Gregory. Small as the number was yet every one there felt that he went not away empty. His Lordship's address was earnest and went to the hearts of every one present. Having partaken of Mr. Coxies hospitality, we started back for we had another appointment five miles away. The moment we reached Port Carling, the Bishop listened to be on the way, accompanied by the missionary, he went on to the Point, this is a place on the Muskoka Lake, which has recently been opened for service, and the most promising in the whole mission. Here there are twenty-two church families settled, and whenever a service is held, they all come out. As it is the intention to build a church here, the Bishop preached from the text: Walk about Zion, and go round about her: tell the towers thereof, mark well her bulwarks, consider her palaces, that ye may tell it to the generation following (Psalm 48, 11, 13.) The Bishop shewed the beauty of the church services, and the large portion of the word of God which is contained in the services, and shewed that the origin of the church is apostolic dating back to the first century of the christian era. This was a most instructive and well pointed discourse and one which evidently did great good, it was listened to most attentively. After the services the Bishop took the names of the church families present, and soon had sixteen on the list: he was well pleased with his visit. In the evening the Bishop held a vestry meeting, and expressed his dissatisfaction at the filthy state of the church, the wardens had not taken the slightest pains to clean the floor. There were representatives present from all the outstations.

His Lordship left on the morning of the 24th and had a breakdown on the road, he had to walk some four miles before he could procure a vehicle of any sort, to take him on to Bracebridge.

#### ROSSEAU.

Feb. 27th.—The Bishop of the Diocese was met at Bracebridge by the Rev. Alfred W.F. Chowne Incumbent of Rosseau who started with his Lordship to commence his tour through that mission.

Feb. 28th.—Taking on their way out of Bracebridge a funeral at the cemetery of that place they thence proceeded to Raymond the most southern station of the Rosseau Mission where divine service was held at Mr. J. Ety's house at 7:30 p.m., there was a good congregation and a hearty service, the Bishop preached and under Mr. Ety's hospitable roof both Bishop and priest stayed for the night. Feb. 28th. Starting for the next station Ullswater where the service commenced at 10:30 a.m. in the

order following (owing to unavoidable circumstances): 1. Consecration and matins, 2. Confirmation and address, 3. Baptism, 4. Sermon, 5. Holy Eucharist. After service his Lordship held a Vestry. At this church 9 persons received at the hands of the Bishop the Apostolic rite of confirmation. The Bishop and Incumbent then dined at the house of Mr. Harry Creaser, whose son is one of the wardens which has often been the home of the clergy when on parochial duty and passing through these parts. Dinner ended the next start was for Rosseau the home station of the mission.

March 1st. Being Sunday 11 a.m. Prayers were read by the Incumbent and 10 candidates were presented for confirmation and as also in the former case the address was most suited to the occasion. The sermon was preached by the Bishop, who celebrated the Holy Eucharist and as at Ullswater all the candidates received. At 4 p.m. the Bishop held Divine service at "Island" in Carlwell township 9 miles off and he turned to Rosseau, to take even song at 7:30 p.m. The church was crowded both morning and evening.

On Monday March 2nd, Divine service was held at the Siret and Holton settlement, north Carlwell 6 miles off when the Bishop preached again and after service had an interview with the people present. He then returned to Rosseau and in the evening held a vestry which was well attended. The Bishop's visit ended at Rosseau he then proceeded in company with the Incumbent of Rosseau to Parry Sound to begin work in that mission and then proceed north.

#### MAGNETAWAN MISSION.

The Bishop of Algoma accompanied by Mr. A. J. Young, Catechist, commenced his annual visit through this mission on Sunday 15th March with matins at Pearceley 7 miles north east of Magnetawan. An early start was made as the service was to begin at 10:30, but owing to a violent snowstorm, the worst of the season, which broke over the district the previous afternoon, continuing all night and the greater part of Sunday, the roads were so blocked with drifted snow as to be almost impassable. Travelling was very slow, but thanks to Mr. Irwin who kindly lent a strong horse and volunteered to pilot us, Pearceley was reached about noon without any misfortune and to the surprise of the settlers who had judged it impossible for us to have accomplished the journey through such weather. After a short interval, service was commenced, the Bishop read the lesson, preached and administered the sacrament of baptism and Holy Communion. The congregation was very small, owing entirely to the inclement weather, many being sadly disappointed at being compelled to miss the Bishop's service. Service over we adjourned to the house of Mr. T. Pearce, who had kindly provided dinner, here the Bishop subsequently baptised three children, and administered the rite of confirmation to Mrs. F. Pierce, all of whom were prevented from getting out to church. Again the horses were put in everything made ready for the homeward journey and a start made, the roads were now worse than in the morning and it required the greatest care to keep the horses on the track which was com-

pletely hidden, here and there the snowdrifts were so deep that it seemed almost impossible that any horse could get through. However the journey was at length accomplished safely, and Magnetawan reached in time for Evensong at St. Georges' church at 6:30. Prayers having been read the Bishop preached an eloquent and impressive sermon from the text Heb. 1 verse 18, which was listened to with marked attention throughout. Three young persons received the rite of confirmation, the Bishop addressing them in a few earnest plain words of counsel and encouragement. Nine persons partook of the sacrament of the Holy Communion, including one newly confirmed. The attendance was good and the service hearty throughout, and the day will be ever remembered as a red-letter-day in connection with the church, at Magnetawan everyone regretting that the Bishop's numerous engagements precluded the possibility of a longer stay. Next day an early start was made for Midlothian, where mattins was held at St. Peter's church, the Bishop again preaching. Three persons were presented and received the rite of Confirmation, fifteen receiving the Sacrament of the Lord's Supper. The people turned out well and the service was very hearty, the singing being good, and deserving of special mention. Subsequently a business meeting was held and after refreshments a start made for Dufferin Bridge, 12 miles distant which we reached at 8 o'clock. Here we were welcomed by Mr. and Mrs. Richard Irwin who had invited a few members of the congregation to meet the Bishop. Next day Tuesday, mattins was held at St. John's Church at 10:30, here there was a good gathering. Prayers were read by Mr. Young, and the Bishop preached from the text Psalm XLVIII verses, 12 & 13. Baptising 11, (10 children 1 adult) and confirming 5. Thirteen receiving the Sacrament of the Lord's supper. At the close a business meeting was held, the Bishop expressed the pleasure he felt at seeing the church so nearly completed, and pointed out the necessity of organizing a Sunday school. Here too the service was most hearty. In the afternoon a start was made for Seguin Falls 24 miles south, here Evensong was held at St. Pauls church at 6:30. After prayers the Bishop again preached, confirming 6 persons (3 adults) and administered the sacrament of the Lord's Supper, 9 persons communicating. The remainder of the evening was spent with Mr. and Mrs. Fry, who also kindly sheltered us for the night. This completed the Bishop's third winter tour and he left early on the 18th March for Toronto.

#### UFFINGTON MISSION.

The day preceding Good Friday was a stormy one in Muskoka, but remembering the sufferings of our Lord on that day, the incumbent of this Mission was astir early in the morning to one of his outstations, Purbrook, in order to meditate with his little flock on the sorrows of "the sinless sufferer." The roads were indeed bad, large quantities of snow having fallen during the night. However after several adventures in snowdrifts, the little church was reached, a congregation formed, the

service held, without waiting for luncheon, the road was retraced and Uffington reached. From 1:30 to 3 had been announced as the time for the addresses on the "seven last words" from the cross. It was after that time before the service could be held, but it was gratifying to find so large a number gathered together to mourn with the Saviour of the world.

The Rev. J. Gresson stood on the chancel steps and gave the introductory address, and after the Good Friday collects, the meditations proper on the last sayings began. The congregation listened with interest, and joined feelingly in each hymn, which was sung after each meditation. After the final address the congregation knelt in silent prayer for some time. Many were present from the outstations. It was noticeable that some of the ladies from the Purbrook station had walked five miles cutting their way through three feet of untracked snow in order that they might be present at the service.

In the evening the combined choirs of Uffington and Purbrook ably rendered the "service of sacred song" entitled "The Man of Sorrows," illustrating the Passion and death of our Lord. The connective readings were given by Mr. Gresson, while the singing of the Solo "He was despised," from the "Messiah," by Miss Mildred Moffatt was exquisitely sweet. The organ was ably handled by Miss Kirby, and altogether the church population of the mission must have been highly edified by the services of the day.

#### MANITOULIN ISLAND.

##### SHEQUIANDAH.

**R**ERHAPS the readers of the ALGOMA MISSIONARY NEWS would like to know something about the way we spent Christmas here at Shequiandah, more especially among the Indians, for they are as fond of Christmas, and as enthusiastic in their Christmas festivities as any people. This year the church was decorated very prettily with evergreens and paper flowers, all done by the Indians. Some little while before Christmas the Chief expressed a wish that they should have midnight service on Christmas eve as is the custom at Garden River, and the Missionary was very glad to comply with the request, so they finished the decorating in good time and swept out the church nicely. The first bell was rung soon after eleven o'clock. There were some Chinese lanterns hanging from the beams of the log church, one young Indian drew the attention of the Missionary to them and pointed out the fact that there were no candles in them. He stated that he had spent all his substance in the purchase of the paper lanterns and it needed some candles to show out the bright colours. The Missionary's wife hunted up some wax candles and the Indians were pleased at the effect although it did not strike the Missionary as being particularly ecclesiastical, however he let them stay, they helped to light up the church. At twelve o'clock the last bell was rung, the Indians were assembled and service commenced with singing the Christmas hymn, "Hark the Her-

and Angels Sing," in the Ojibway tongue. The evening service was read the people joining unheartily in the prayers and responses and listening attentively to the lessons for the season. The Missionary spoke to them about the "Shepherds keeping watch over the flock by night when glory shone around and the angel of the Lord announced the fact that the Son Jesus Christ the Saviour was born. The preacher reminded the Indians that this happened on the Christmas eve 1884 years ago or more that probably near the time when they were gathered together, it was, that the glory of God shone round about these shepherds who were keeping their lonely watch on the fields of Judea, and the angel announced the glad tidings of great joy which should be to all people, *to* that the Saviour of mankind was born. This glad tidings of great joy had reached even to the Ojibway Indians and they met together to commemorate the Saviour's birth and to hear the glad tidings of the gospel of salvation. To them the offers of salvation were held out for their acceptance, the salvation which Christ the Lord came into the world to procure for them. The Indians listened devoutly while the Incarnation was explained to them, and after singing the Christmas hymn again the service ended with benediction.

The missionary noticed with surprise the absence of the chief and his family. It was singular, considering the fact that he instigated the service, that he should be absent. He came around about half an hour after the service was over enquiring why the bell had not rung, he was ~~told that the bell had been rung twice some time before and the service was over.~~ I was at home ~~said he~~ listening for the last two or three hours for the bell but did not hear it. He was sorry, but the bell is not much larger than a cow bell and the wind was probably in the wrong direction. He went away promising to come in the morning for sure.

There was a very large attendance on Christmas morning, the sermon was a continuation of last night's thoughts on the Incarnation.

The usual Indian feast came off in the evening, preparations commencing in the afternoon. At six the feast commenced, everything was essentially Indian, there were bread cakes of all sizes, pork potatoes and fish but no game this year. I suppose partridges and hares are scarce. The Indians sat down according to age. The elder ones occupying first place sitting down as their names were called out by the master of the feast. When those were finished they commenced entertaining the rest with music. The young men got out their music book, an old volume of church music, and sang in parts some Indian hymns to the old tunes such as Antioch West and Wareham. One hymn especially was well rendered, I forget the name of the tune. After all the Indians had eaten and were filled, Speech making commenced, the chief making a very good one exhorting his people to earnestness in religion and consistency in life and conduct. The missionary followed with a few remarks suitable to the occasion, seconding the speech from the chief.

Everything went off well. The people all shook hands with the missionary and his wife and retired. The Christmas tree at Shequiandah was a grand

success this year. Some presents were sent last fall by the C. W. M. A. of Toronto for the children of this mission, dolls, necklaces, trumpets, knives, marbles, articles of clothing etc., were all hung on the tree. A number of small candles that lighted the tree formed a chief feature and gave great pleasure. Anything in the shape of an illumination seems particularly gratifying to the Indian mind. I noticed this in connection with the Chinese lanterns. The tree looked very pretty indeed. Santa Claus caused great amusement, with his white beard and hair and diminutive figure. He gave away the presents to all as they were taken from the tree. One little boy was afraid of him and caused much merriment by approaching very near and then quickly drawing back before taking his present. After a while he mustered up courage sufficient to take his toy gun from the hand of the mysterious person in the white beard. Among the toys were some kaleidoscopes which seemed to amuse the people very much. I do not think they had ever seen anything of the kind before. The articles of clothing were very acceptable to the poor children and if the ladies of Toronto could see how useful their gifts are it would rejoice their hearts.

There is an Indian settlement at Sucker Creek, service and Sunday school is held there every two weeks. As the children had had no Sunday school Christmas tree before, part of the gifts were reserved to furnish a tree for them. Accordingly the Missionary made his way over there to prepare the tree in the house or rather shanty where service and Sunday school is generally held. A very nice tree was found in the bush near at hand and the boys drew it over on the hand sleighs. It was erected in the highest part of the shanty and decorated with gifts. The Indians supplied some paper flowers that all added to its attractiveness and the candles were tied in their places with wire taken from an old broom. The children collected in the early part of the afternoon before it was dark enough to light the candles and they were very impatient to begin. Their mouths watered for the toys and candies. However we sang hymns until the time arrived to light the tree. It looked nearly as well as that at Shequiandah. The gifts were distributed so that each child received something, and each one a bag of candies. The toy guns seemed to be popular with the boys and the dolls with the girls. Altogether it was a pleasant affair.

F. F.

The signs are increasing that among the Jews of Continental Europe there is a movement towards Christianity. The latest indication of this kind is the appearance of a new political and literary paper in Vienna, published in Hebrew, and called *Ha'kol* (The Voice), which takes a decidedly friendly position toward Christianity in this burning question. On the other hand, the ultras among the Israelites are beginning to publish words of warning, and are hoisting the danger signals. In the whole Jewish world of Europe, especially in the Eastern countries, there is a fermentation going on, which Christians should watch with interest.



JOTTINGS.

The Bishop will leave for the South on the 26th inst. The Bishop's address at present is 1, Wellington street, Toronto.

The important missions of Sault Ste. Marie and Bracebridge are at present vacant.

The Rev. C. J. Machin of Montreal Diocese has been appointed by the Bishop to Port Arthur.

Communications from the Rev. J.S. Coleman and the Rev. F. Frost are held over for want of space. Also an account of little Martha's death.

The Revd E. F. Wilson has been suffering from an attack of nervous exhaustion and has been unable to do duty for two weeks.

A bazaar was held in Toronto on the 17th of April, by Miss Sullivan and other young ladies for aid of Indian Missions in Algoma.

Easter Sunday saw a large congregation at St. Luke's church, Sault Ste. Marie, the church was crowded, and 52 attended the Holy Communion.

The wardens of St. Michael's church, Allensville, beg to acknowledge with thanks the receipt of Bible and Prayer books from the S.P.C.K. per Rev. Thos. Dwyd.

Books, clothes, etc., for the Diocese of Algoma or the Indian Homes, can be sent by our English friends to care of Miss Wilson, 9 Burnsbury Park, Islington.

The Rev. G. Gillmor is meeting with much success in his work among the navvies on the C.P.R. The men have shown their appreciation of his services by presenting him with a valuable testimonial.

The Bishop proposes holding an ordination at Bracebridge on Ascension day, when it is expected that Messrs. Plante, Greeson, and Magnan, who are at present in deacons orders, will be advanced to the priesthood, and two others will be ordained deacons.

The Rev. W.M. Tooke, of Gore Bay, Manitoulin Island, desires gratefully to thank Miss Day of West Hadlow, Sussex, England for a large number of Sunday school magazines, which reach him direct from the publishers, every month. Also Miss Day's bible class for the sum of £2.16.3, which has been applied towards the church in Burpee.

The holidays at the Indian Homes, Sault Ste. Marie, will not take place this year until September, so that any visitors who may come up the lakes this summer will see them in full operation. Steps are being taken to have a furnished cottage to let during the summer months, close to the Shingwauk Home, should any friends desire to avail themselves of it.

RECEIPTS.

Algoma Diocese.

RECEIPTS.

The following abbreviations will henceforth designate our several funds in making acknowledgment of monies forwarded from England or elsewhere. E.F. Endowment Fund; M.F. Mission Fund (for stipends of

clergy); A.O.F. Alms; O.F. Orphans Fund; C.B.F. Clergy Bazaar; F.C.F. M.B.F. Missionary Boat Fund; N.F. Natives; I.H.F. Indian Homes Fund.

The following contributions from friends of the Diocese in England are very gratefully acknowledged:

Anon. 10s.; per Mrs. Packer, 2 Alton, Villas, Clifton, Bk., 2s.; special, 20s.; C.B.F. 4.15.0; W.&O.F. 4.12.0; per Mrs. Skirne, H.D. Skirne Esq. M.F. 25; Mrs. Skirne 10; Mrs. Purce 25; sundry contributions 41.7.6; Mrs. D. Leckie 10; Mrs. Barr, W.&O.F. 6.50; Mrs. G.M. Home, N.F. 25; Mrs. A. Tarrant, N.F. 10; St. Andrew's Church 21; M.B.F. 25; special, 25; per Miss A.M. Wilson, E.F., Mrs. Keates' 21; Miss Bakers 21.0.0. The Misses Fissen, 10s.; Miss Shepherd, 10s.; Mrs. Smallpiece, 10s.; Miss Surties, 10s.; Miss Wilson, 25; Miss C. Wilson, 22; Miss A.M. Wilson 22.

MEMORIAL CHAPEL

St. Mary's School Comm. 10.00; pupils of All Saints S. School, Niagara Falls, 2.50; Miss A.V.C. 5.00 Total, \$17.00.

MARCH.

Miss Carruthers 47, Miss E.J. Robins 20, Mrs. Gavviller 1.00, J.C. Phipps 1.00, F.O.L. Fatch 1.50, Mrs. Day 10s, Miss Fraser 25, per Mrs. C. Tippet 1.00, Mrs. C. Poyd 100, Rev. A. Von Iffland 1.00, Rev. M. Armstrong 100, R.E.F. Frost 2.00, Prof. T. Harrison, 50, Mrs. Cleghorn 2.00, Rd. C.B. Kenrick 2.40, E.J. Lally 50, W. Gregory 20, Mrs. Cole 100.

APRIL.

Miss Murray 25, Mrs. Monroe 2.00, G.F. Jewell 4.00, Miss E. J. Kirby 40, St. Marks Sunday School Niagara 2.00, Mrs. Alton 25, Miss M. Ball 25.

INDIAN HOMES

MARCH

St. Peter's Sunday School for boy.....	816.00
St. John's Sunday School, St. John's, for boy.....	75.00
Miss Carruthers.....	3.53
2nd Class St. George's Sunday School, Guelph....	3.00
Mrs. Gavviller.....	5.00
Mrs V. deWilliams, collected for boy.....	15.00
St. George's Sunday Sch., Etobicoke, Shingwauk	10.00
Trinity Sunday School St. John's for boy.....	18.75
" " " " for girl.....	18.75
Cathedral Sunday School, Montreal, for girl.....	25.00
Port Sydney Sunday School.....	2.00
Huntsville.....	2.59
St. George's Granby.....	2.42
" John's S. S. Port Arthur for Shingwauk.....	7.70
" Mary M. Napanee " ".....	24.00
Carleton Sunday School " ".....	7.00
St. James " " Kingston.....	18.76
Carleton place for Wawanosh.....	7.00
Oxford Mills for the Homes.....	5.00
Shirling " ".....	2.00
Cathedral S. S. Quebec.....	15.00
Total.....	203.44

APRIL

St. George's Sunday School Toronto for Eather.....	37.50
E. B. Muesel.....	5.00
All Saints Sunday School Toronto for girl.....	50.00
St. Georges, Miss Union Lennoxville for girl....	25.00
St. Peter's Guild Sherbrook for girl.....	18.75
St. John's Sunday School Berlin.....	4.50
St. John's Sunday S. York Mills Wawanosh.....	2.00
St. Paul's S. S. Toronto for boy.....	56.25
Total.....	197.00